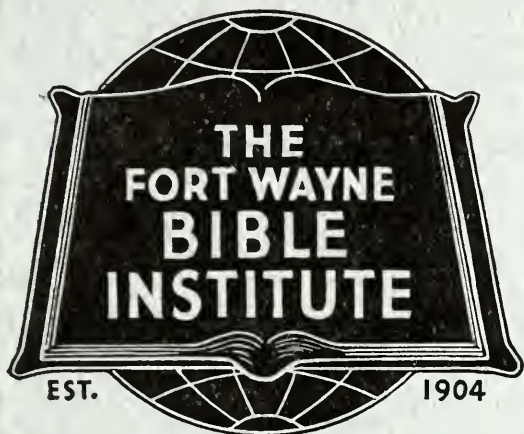


"WHERE THERE IS NO VISION, THE PEOPLE PERISH"



THE BIBLE VISION

"Write the vision and make it plain"

BERNE, IND., and FORT WAYNE, IND.

APRIL, 1938

*"I am he that liveth, and was dead; and, behold,
I am alive for evermore!"*

LOVE'S WIDENING HORIZONS

Rev. Paul S. Rees, D. D.

THE UNDISTURBED GRAVE CLOTHES OF JESUS

Bishop W. R. Nicholson, D.D.

THE PARTITION SCHEME FOR PALESTINE

Albert Abramson, C. B. E.

A BIBLE STUDY IN GALATIANS

Rev. B. F. Leightner

THE FIELD IS THE WORLD

GIRDLING THE GLOBE WITH THE FELLOWSHIP CIRCLE

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ANNUAL FELLOWSHIP CIRCLE BANQUET

Plans are being made for an unprecedented attendance at the annual meeting of the Fellowship Circle. Watch for an announcement of the program in the May issue of the BIBLE VISION. *Lay your plans to visit the Institute during the Commencement week and especially on Wednesday evening, May 25, 5:30 p. m., Central Daylight Saving Time.*

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FELLOWSHIP CIRCLE ABSENT VOTER'S BALLOT

Members of the Fellowship Circle who can not attend the annual meeting may send their votes for the offices of President and Editor to the Secretary, Elda Gerber, Bible Institute, Fort Wayne, Indiana. The nominees for these offices are as follows:

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Franklin Chant
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THE BIBLE VISION

*A Monthly Journal Reflecting the Light
of the Bible on Us and Our Times*

Volume II

April, 1938

Number 7

WHO WON THE WAR?

"He that killeth with the sword must be killed with the sword" (Rev. 13:10). Here is a principle imbedded in the moral structure of the universe. It is universal whether in spiritual or physical injury. Destruction of others turns out in the end to be destruction of self. The most accurately pointed weapon thrown in the straightest line turns to become a boomerang.

That principle is being abundantly verified today. We thought the Allies won the World War. One by one the trophies of victory have slipped from their grasp. First it was reparations. Then followed the militarization of the Rhine. Then rearmament. Open repudiation of the Versailles Treaty was followed by a succession of victories for the enemy that was supposed to have been beaten. Now the League is scrapped, *Anschluss* with Austria is a fact, and Germany is on the march! The victors at the Versailles peace tables are now on the defensive and are trying to cover their retreat by ineffective diplomacy.

Who won the war? Certainly not the Allies. Again it is demonstrated that war is the only game in which both sides lose. In the abiding values of the spirit everybody lost. Hate breeds hate. Enmity produces its kind, and retributive justice does the rest.

Japanese militarism, German anti-Semitism, Italian empire adventures are not immune to the law of retributive justice. In the end the "dynamic" nations who are now on the march must perish by their own weapons.

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DIVINE FAITHFULNESS

Dr. J. Wilbur Chapman told of a time when he had fallen into financial difficulties. He waited upon God for relief, and one day there came to his study a millionaire, who was a member of his congregation. He said: "Dr. Chapman, I believe that you are financially embarrassed. I will not tell you how the knowledge has come to me, but I ask you if it is true?" Dr. Chapman bowed his head in quiet assent. The man continued: "I will not inquire the amount of your obligations, but I will ask if it would be a comfort to you to know that my fortune is behind you?" Dr. Chapman could not answer, and his guest, drawing from his pocket a cheque book, handed it to him, saying: "The cheques are all signed, and you may fill them in for what amount you need." Thus was abundantly answered the appeal of Dr. Chapman to his faithful God for deliverance. "Ye shall ask what ye will, and it shall be done unto you."—*Alliance Weekly*.

Love's Widening Horizons

REV. PAUL S. REES, B.A., D.D.

It was Coleridge, I think, who said of the Bible, "It finds me as no other book does." Uniquely it is a book with a soul, and uniquely it speaks to the soul. It brings us to grips with the deepest issues of life.

Suppose we sit for a few minutes in the presence of one of its great passages. It is St. Paul speaking:

"And this I pray, that your love may abound yet more and more in knowledge and in all judgment; and that ye may approve things that are excellent; that ye may be sincere and without offence till the day of Christ; being filled with the fruits of righteousness." (Philippians 2:9-11.)

From the Christian point of view, to live is to love—to love God with the entirety of one's cleansed and consecrated personality and to love one's neighbor as himself. This love is super-sensual. It is a far higher and more spiritual thing than the love experiences that appear normally on the human level, such as sex attraction, filial affection or patriotic loyalty. It is the love that makes God and His Kingdom of "righteousness, peace, and joy in the Holy Ghost" the supreme object of one's desire and devotion. And always it is created and sustained as a response to that divine love which is matchlessly revealed in the Lord Jesus Christ.

This response is initial and deeply determinative in one's conversation. Yet many love the Saviour who do not love Him with all their hearts. In the language of John, their love needs to be "made perfect." Requisite for their largest and richest development is that yielding of themselves to the perfect mastery of love which will mean the sanctifying and unifying of their personalities.

Now this love-union with Christ, says Paul, so far from being the end or negation of growth, is just the relationship that gives surest promise of growth. This love is not a static thing. It is dynamic and ever-developing. Nor is its unfolding simply an emotional enrichment. You are wrong, says the apostle, if you think that this love is blind; it does not end in the emotions; it calls for and seeks after enlightenment. It grows in the direction of an increasing "knowledge" and an increasing expertness of "judgment."

Thus we find that our loyalty to God, even in the higher ranges of Christian living, demands of us that we be uncompromisingly devoted to the truth which Christ embodies and reveals. And this, we may be sure, is a liberating, discipling, and enlightening process that goes forward unceasingly. Out of this towering fact of a growing and ever abounding love, arise four splendid consequences:

1. You will "approve things that are excellent."

2. You will be "sincere."
3. You will be "without offence."
4. You will be "filled with the fruits of righteousness."

Discriminativeness! Genuineness! Blamelessness! Usefulness! What a glorious galaxy of gleaming virtues!

DISCRIMINATIVENESS!

A growing ability to appraise values and to make choices accordingly! Deciding between things that are in themselves good or bad is not difficult for a soul that is truly Christian. It is in the realm of comparative values that our problems arise. Consequently it is in this realm that we need to be unflinching disciples of the excellencies. We are to watch our "value judgments," putting first things first. In books, in friendships, in recreations, in all things, we are to detect and select the best.

GENUINENESS!

"Sincere" means, literally "without wax." Love's sincerity is as pure honey, life's sweetest, most nourishing nectar. Love's reality is like the sculpture which is free from cracks in which false fillings have been placed. These figures speak of purity in the sphere of motive. And "motives make the man." Love's way is to be simple and utterly sincere, in attitude, in speech, in covenant, in filing reports, in all things.

BLAMELESSNESS!

The Holy Spirit, through Jude, tells us that we shall one day be presented faultless yonder; the Holy Spirit, through Paul, tells us that we are to be presented blameless here. To be "without offence" does not mean to be without mistakes; rather does it mean to be free from moral blame. The emphasis here seems to be upon conduct in terms of influence. I am not to be a stumbling-block but a stepping-stone.

USEFULNESS!

"Filled with the fruits of righteousness!" When we have come to the end of life, it will be an all too meagre satisfaction to know that we have been merely negatively good—"without offence." We are to be positively good—fruit-bearing branches in Him who is our living Vine—or we shall be a disappointment both to God and ourselves. A tree can be so budded as to produce an astonishing variety of fruits. The tree of perfect love is one tree, but the Heavenly Horticulturist has caused it to bear fruit that is varied and rich. There is joy; there is peace; there are goodness, faith, meekness, temperance. And these in the soil and climate of a holy soul, are not occasionals or seasonals; they are perennials. They are the glory of the lovemastered life—a life which cannot be content with anything less than positive and constructive usefulness through the toiling days.

THE UNDISTURBED GRAVE CLOTHES OF JESUS

By BISHOP W. R. NICHOLSON, D.D.

Simon Peter went into the sepulchre, and seeth the linen clothes lie, and the napkin, that was about his head, not lying with the linen clothes, but wrapped together in a place by itself. Then went in also that other disciple, and he saw and believed.—John 20:6-8.

When Peter and John entered the sepulchre, they did not see the body of Jesus; but they did see the grave clothes. And they saw the clothes in a certain order—"the linen clothes *lying*," and the napkin for the head being "in a place by itself," and "wrapped together."

Now that this is intended to be the description of a wonderful state of things is evident from the fact that it is the pith and force of one whole Scripture narrative. Just to acquaint us with the exact arrangement of the clothes is the sole purpose of nine verses of the Gospel history. Certainly, so great an expenditure of narrative upon it must show how important it was.

John saw "the linen clothes *lying*," that is, not merely remaining on the floor of the sepulchre, but lying there precisely as the body had lain there. There they were in exactly the position the body had occupied. And the napkin was "in a place by itself"—not confused with the body-clothes, but on the very spot where the head had rested.

It was also "wrapped" or rolled "together"; the head being removed it had collapsed and was shrunken. It had not been unfolded, and none of the fastenings were loosed, indicating that it had not been taken off the head, but that the head had been taken from out of it. There, then, they lay—linen clothes and napkin too—no bandage undone, none of the folds disturbed, no change of position; but only shrunken.

This description is what the words fairly give expression to; and it is that which is imperatively required in view of the effect on John. Indeed, it is what Luke expresses in his one phrase; for, while he makes no allusion to the napkin, he says that the linen clothes were "*lying by themselves*."

With reference to what were they "*by themselves*"? Evidently the body. They

were without the body, and yet they were so lying as to suggest the body. The idea is that without a change of position they could have contained the body, and so were lying by themselves.

The natural body had dissolved within its wrappings, and become merged in the spiritual body; a transmutation that no fastenings could tie down, and of such buoyancy of life that it could not linger amid the associations of death. It vanished from within the grave clothes, and moved on its way through the great stone at the door of the sepulchre (which as yet had not been removed).

Springing from the dead seed beneath the ground, disappearing from within the knots and foldings undisturbed, it shot up, through the superincumbent stone, into the glorious flower of resurrection!

We are not surprised, then, that having before him such a rehearsal of the sublime transaction, the keen perceptions of John should have made him a believer. It was an argumentative wonder, a miraculous demonstration.

If the friends of Jesus had taken Him away they would not have removed the clothes from His body; if enemies, they would not have arranged them. Indeed, no human hands could have abstracted the body from its clothes without leaving behind marks of disturbance on both bandage and fold.

It was God who had been there. Those silent memorials, those shrivelled clothes so undisturbed as though by force of their unbroken adjustments still clutching at the vanished body—such a condition of things was as much a testimony to the presence and power of God as are the dry shores of a pond whose waters have floated upward in the invisible mist to form the clouds of heaven. Only in this case, the power of God was miraculously present.

Again, the body which lay in the grave was the foundation of His resurrection body. The disappearance of that body is here set forth as identical with His resurrection. His body was not there, and straightway John believed He had risen. While the body disappeared, the clothes remained behind; thus identifying His

buried body as that which furnished forth His risen body.

Wherefore it is not true, as some speak, that the resurrection bodies of the saints are eliminated from their mortal bodies at the instant of death. The resurrection of Christ is, as Scripture saith, the model of ours. The spiritual and incorruptible body will be furnished forth from the natural and corruptible body; but, for every saint, dead or living, only at a time yet future.

And, since Christ's risen body is the model of what ours are to be, then, however the particles of our bodies may be scattered, by the token of those grave clothes, the mysterious identity of our bodies is declared to be imperishable, one and indivisible.

And yet it is not implied that the same particles, numerically considered must reappear in the risen body any more than the buried seed, by which Paul illustrates the subject, is reproduced in just the same numerical particles in the plant to which it has given rise. Yet the buried seed is the foundation and source of the plant—its own identity passing into the plant, and out of its own ugliness and decay there spring forth the wondrous stalk, the leaf, and flower, and the fruit.

Moreover, the resurrection body, while yet a veritable body, is a body not according to the flesh, but according to the spirit. A real material body, but meanwhile according to the spirit. That is, not that it is itself turned into spirit but so fashioned, refined, and qualified, that it is perfectly fitted, in all regards, to be the companion of the human spirit.

This truth is illustrated for us in that vanishing of the body of Jesus from out of those wrappings of the grave! Jesus left behind Him the clothing of the sepulchre, but Lazarus came forth "bound hand and foot with grave clothes."

Now mark the corresponding difference. Lazarus returned to the same life as before; Jesus did not. The former came back to a body according to the flesh, with the same infirmities and liabilities as before; the latter did not. The former died again, and even now awaiteth "a better resurrection"; the latter dieth no more. What symbolical relics, then, were

those deserted grave clothes in the Lord's sepulchre!

That the Lord had the infirmities of the flesh (though without sin) before He had died and risen, we know; but He never had an infirmity afterwards. He once was a weary traveller, footsore and exhausted. After He was risen, and while conversing with the two disciples at Emmaus, when their eyes were opened to recognize Him, He vanished out of their sight precisely as He had evaded, without loosing them, the fastenings of the grave.

Hence, a true resurrection is very different from mere revivification. Lazarus, though in one sense risen from the dead, was still a mortal man among fellow mortals.

The true resurrection body, while yet a veritable body, is a body not according to the flesh, but according to the spirit. When Jesus Christ left behind Him His grave clothes, it was symbolized that He had gotten rid of the flesh as flesh, that is, of the infirmity and obstructive density, which characterize the flesh as it is born into this world. And when He left behind Him His grave clothes, just emptying them of Himself, and vanishing from within them, it was shown that He had attained to a spirituality of bodily condition. This is a condition independent of the laws of gross matter, and having such power of motion, as when the wind blows, you cannot tell whence it cometh or whither it goeth. This is a condition of body incorruptible, fleet as light, never weary, grand, glorious.

Thus the resurrection of Jesus Christ was the perfection, the consummation, of His incarnation. He then became man as He will forever remain man; not in "likeness of sinful flesh" in which human condition He was but a sojourner, in a renovated humanity, and in "the power of an endless life." Accordingly, the people of Christ are destined to the same condition of body, and the same unchangeable glory; for He is the Head, they are the members. Even now their life is hid with Christ in God, and their citizenship is in heaven; from whence also, as saith the apostle, they are looking for the Saviour, who shall change their vile body, that it may be fashioned like unto His own glorious body.

The Partition Scheme for Palestine

By ALBERT ABRAMSON, C.B.E.

Political Intelligence Officer, Jerusalem, 1917-18. Later District Commissioner and then Commissioner of Lands, Palestine.

(By Courtesy of World Dominion)

On 7th August, 1936, a Royal Commission was appointed to ascertain the underlying causes of the disturbances which broke out in Palestine in April of that year, and to inquire into various other matters set out in their Warrant of Appointment.

On 17th December, that Commission, among others appointed under Royal Warrant of His Majesty King Edward VIII, was ratified and confirmed under Royal Warrant of His Majesty King George VI.

Owing to the continuance of the disturbances in Palestine and of the "strike" of the Arabs as a protest against the Jewish National Home policy, the departure of the members of the Commission from England was postponed. On 12th October, 1936, the "strike" came to an end, and the Royal Commission left on 5th November. They arrived in Jerusalem on the 11th and held the open session of their inquiry on the following day. Their work in Palestine was concluded on 17th January, 1937, and they returned to London, where they held eight more sessions and finally presented their Report and Recommendations on 22nd January, 1937.

Recommendations of Commission

Neither the Jews nor the Arabs, nor indeed others who took any interest in Palestine, were prepared for the dramatic **denouement** for the recommendations of the Royal Commission, nor for the ready acquiescence of the Mandatory Government in their recommendations, which included:—

The termination of the Mandate for Palestine, and its replacement by a Treaty system in accordance with the precedent set in Iraq and Syria;

the institution of a new Mandate for the safeguarding of the Holy Places of Moslem, Christian and Jew; and

the establishment of two sovereign independent States, an Arab State and a Jewish State, which might in the

not distant future be admitted members of the League of Nations.

The Arabs of Palestine and Syria, for many years during the Ottoman regime, had striven for a wide measure of autonomy. On the revolt of the Hejaz and the entry of the Arabs under the Emir Feisal on the side of the Allies, they had hoped for an independent State of Syria which would include Palestine and Trans-Jordan. After the defeat of the Turk, particularly after the institution of a British Mandate for Palestine and Trans-Jordan (thus finally separating these two territories from a French Mandated Syria), and more insistently after the appointment of an Arab Emir as ruler of a self-governing Trans-Jordan, the Palestine Arabs had consistently, with almost monotonous reiteration, demanded an Independent Arab Palestine.

In regard to the Jews, from the date of the Balfour Declaration on 2nd November, 1917, a large number in Palestine and of the Diaspora had read the policy of the League of Nations to mean, not a National Home for Jews in Palestine, but Palestine the National Home of the Jews.

Arab and Jew had each hoped for an independent Palestine for himself; neither had contemplated both Jewish and Arab independence in Palestine. It had never occurred to them that independence might be possible for each of them within the boundaries of that country. It is no wonder, therefore, that so unexpected a solution of the problem as the partition of the country, should have affected them so profoundly.

The Arabs, on the one hand, torn by factional jealousy, suspicious of the inclusion of Trans-Jordan and the Emir Abdullah in the Partition Scheme, but united in their resentment at the cutting up of their beloved country and fearful of their future, refused even to consider the proposal. The Jews, on the other

hand, were divided in their views. Of the Palestine Jews, the Orthodox party could not tolerate the idea of an Eretz Israel from which Jerusalem was to be excluded, while the secular party looked with scorn on the Lilliputian State which it was proposed should be theirs. World Jewry disliked the proposal for another reason. It is true that they were Jews by religion, but they were American citizens, or Englishmen, or Frenchmen, or Italian, or South Africans, or Australians, or Canadians, and they would have nothing to do with a Jewish State as such. All that they wanted was a Home in Palestine for persecuted Jewish refugees; they did not want the complications of a Jewish State in the Comity of Nations. Although disappointed at so small an area as that suggested for the new Jewish State, only a small number, led by the most eminent leader of World Jewry, were prepared to discuss the Partition Scheme and perhaps to accept it, subject to certain important modifications.

Neither Arab nor Jew, therefore, wants Palestine to be partitioned, and as each, perhaps, still hopes for an Arab or a Jewish governed Palestine at some future date, it is just possible that their common fear and dislike of the proposals may induce them to try to meet on common ground and find a solution of their own which, mutually acceptable, would avoid ill feeling and political and religious antagonism in future.

Groups Affected by Division

It should be noticed in the first place that for the purpose of the Partition Scheme, Trans-Jordan, which is at present an independent Arab Emirate, and Palestine will be considered as one entity.

Expressed in terms of the present Administration divisions of Palestine together with Trans-Jordan, the Jewish State would include the whole of the Palestine sub-Districts of Acre, Safed, Tiberias, Nazareth and Haifa; the Arab State would include the whole of the Palestine sub-Districts of Nabulus, Ramallah, Jericho, Hebron, Gaza and Beersheba, and also the whole of Trans-Jordan, except a small enclave on the North West Coast of the Gulf of Aqaba.

Each of the two States would also in-

clude portions of the Palestine sub-Districts of Beisan, Jenin and Tulkarm. Of the remaining Palestine sub-Districts, Jerusalem and Bethlehem would be partly in the Arab State and partly (including the city of Jerusalem and the town of Bethlehem) in the territory of the Mandatory for the Holy Places, while Jaffa and Ramleh would be partly in the Jewish State, partly in the Arab State, and partly in the territory of the Mandatory for the Holy Places, in the nature of a corridor giving access from Jerusalem and Bethlehem to the Mediterranean. It is also proposed that the town of Nazareth and the Sea of Galilee should be governed by the Mandatory for the Holy Places, as also the small enclave in Trans-Jordan on the North West Coast of the Gulf of Aqaba.

The Mandated territory, with its Administrative Centre presumably in Jerusalem, would be separated by the Arab State from the town of Nazareth, the Sea of Galilee and the enclave on the North West Coast of the Gulf of Aqaba, while the Jewish State would be cut in two by the Jerusalem and Bethlehem corridor to the Mediterranean, one (small) portion lying south of the Corridor and one (large) portion lying north of the Corridor.

The proposed Jewish State would include about 225,000 Arabs, while only approximately 1,250 Jews would be in the proposed Arab State. It will be immediately apparent that if the Arabs should elect to move from the Jewish State, the task of finding land for them in the Arab State and of transferring them there would be one of considerable magnitude. Except in the sub-District of Beersheba, there is no room for them in Palestine and the Beersheba area would not be suitable for them.

Population

The population of Palestine on 23rd October, 1922, when the first Census was taken, was 757,182, of whom 590,890 were Moslems, 73,024 Christians, 83,794 Jews and 9,474 others. At the Census which was taken on 18th November, 1931, the population had increased to 1,035,821, comprising 759,712 Moslems, 91,398 Christians,

(Continued on page 17)

GALATIANS

By REV. B. F. LEIGHTNER

PAUL'S EARNEST APPEAL 4:8-20

In the preceding section it was observed that through the atoning work of Christ believers are brought into the place of sonship where they may enjoy the freedom and blessings which belong to members of the family. Into such a state the Galatian believers had been brought through the gospel which Paul had preached to them. But when the Judaizing teachers came on the field they were made to believe that in addition to what they experienced in Christ, law observance was necessary. Hence the apostle says to them, "How turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage? Ye observe days, and months, and times, and years" (4:9, 10). For them to do this was as worthless and, in a sense, as serious as to turn back to their former pagan practices. Neither Judaism nor paganism was able to meet man's spiritual need. While the law with its rituals and ceremonies had served as a shadow of things to come, it was no longer necessary because what was prefigured had found its fulfillment in Christ who is the end of the law for righteousness to every one that believeth (Col. 2:17; Rom. 10:4).

The fact that the Galatian believers had already gone so far as to observe certain days and seasons caused the apostle great alarm. He says, "I am afraid of you, lest I have bestowed upon you labor in vain." There was sufficient reason to be alarmed. It were a good thing if some of the servants of God would become alarmed over the legalistic teachings and practices so prevalent in religious circles today. Then the situation might seem more hopeful. What is the use of preaching salvation by grace and righteousness by faith in Christ if it is necessary to keep the law in order to find acceptance with God?

Paul now makes an earnest personal appeal in which he reminds them of their

earlier experiences in the Gospel (4:12-20). When he had been among them they were in full accord with him and his teaching. He had come to them, it seems, a stranger, "a traveller fallen, sick and dependent on their hospitality, preaching a gospel with nothing to recommend it in the appearance of its advocate, and which the sickness delaying his journey had compelled him, contrary to his intention, to proclaim amongst them. Yet with what ready and generous hospitality they had received the infirm apostle!" They looked upon his physical test as providential so they might receive the benefit of his ministry while he was detained among them. So sympathetic were they toward him in his infirmity that he says they would have gladly plucked out their own eyes and given them to him to use if such a thing were possible. Yea, they had received him as an angel of God, or even as they would have received Christ Himself; and through the truth he preached, they were brought into glorious spiritual freedom and blessing.

But all was now changed. Since the Judaizers had come among them the apostle was regarded as an enemy. So from the grief and agony of his heart he inquires, "Where is then the blessedness he spake of?" It is doubtful if there is anything that wounds the heart as much as to have those whom one has always helped and whose welfare one has sincerely sought turn against you and treat you as an enemy. Christ suffered the pain of it when Judas, one of the twelve, turned against Him. In prophetic language the incident is described thus: "For it was not an enemy that reproached me; then I could have borne it: neither was it he that hated me that did magnify himself against me; then I would have hid myself from him; but it was thou, a man mine equal, my guide, and mine acquaintance. We took sweet counsel to-

gether, and walked unto the house of God in company." (Psa. 55:12-14.) (Others who have been true have suffered in like manner.) Paul's heart was cut to the quick by such an attitude on the part of the Galatians.

The new teachers acted as if they possessed great love and concern for the Galatians. It was in this manner that they were able to captivate their hearts and work so much mischief. But their love was merely feigned love. They were not interested in the welfare of the Galatians; they were interested in themselves. They sought to exclude Paul and his fellow laborers from their affections only to advance their own selfish ends. This is by no means merely ancient history. Similar incidents have come under our own observation. We need more Pauls who possess the gift of discernment and who fear not to remove the mask of hypocrisy from our modern pretenders.

When once they had alienated the affections of the Galatians from the Apostle, the new teachers led them to believe that those who had embraced the Gospel as Paul preached it were excluded from God's kingdom unless they also heeded their instruction about law observance. To resort to meritorious practices for acceptance with God is bound to rob one of the blessing of assurance and peace; for such an one would be wondering continually if he had performed all that was required and if it was performed acceptably. Hence, the question already referred to, "Where is then the blessedness ye spake of?" Evidently it was a thing of the past, for it should be remembered that to be under the law is to be under the curse (3:10). Hence, also, the advice given, "Brethren, I beseech you, be as I am; for I am as ye are" (v. 12). Paul had forsaken law works as a means of justification and sanctification and depended wholly upon the merits of Christ just as they had done before the Judaizers had come among them.

In verses 19 and 20 Paul grows more tender. He addresses the Galatians as "My little children." Hitherto he had written as an apostle with ecclesiastical

authority. Perhaps he had seemed too severe. Therefore he now appeals to them as a loving parent to his misguided children. He had a right to thus speak, for he had begotten them through the Gospel. He had felt as it were the birth pangs when he interceded for them before God and pleaded with them to accept His mercy at the time of their conversion. But now he suffers a second time in their behalf. This is expressed by the word "again" (v. 19). And these "travail pains" will continue, he says in effect, "until Christ is formed in you." This outcry is a pathetic continuance of his expostulation. He cannot bear the thought of losing these children of his heart. He stretches out his arms to them. Tears stream from his eyes. He had been speaking in measured, almost playful terms, in comparing himself with his supplanters. But the possibility of their success, the thought of the mischief going on in Galatia and of the little power he has to prevent it, wrings his very soul.

Paul stands before us as an injured friend, a faithful minister of Christ robbed of his people's love. He is wounded in his tenderest affections. For the sake of the Gentile churches he had given up everything in life that he prized (v. 12; I Cor. 9:21); he had exposed himself to the contempt and hatred of his fellow-countrymen—and this is his reward; to be loved the less; "the more abundantly he loves" (II Cor. 12:15)!

"But if he is grieved at this defection, he is equally perplexed. He cannot tell what to make of the Galatians, or in what tone to address them. He had warned, denounced, argued, protested, pleaded as a mother with her children; still he doubts whether he will prevail. If he could only see them and meet them as in former days, laying aside the distance, the sternness of authority which he has been forced to assume, he might yet reach their hearts. At least, he would know how matters really stand and in what language he ought to speak. So his entreaty ends: 'I wish I could only be present with you now, and speak in some different voice, for I am at a loss to know how to deal with you.'"

The Field is the World

CHINA HARDENED BY HAMMERING

The temper of the new national unity of China has been clearly demonstrated by the fact that, although eight months have passed since the beginning of hostilities, and notwithstanding the constant victories of Japan, nothing appears to have really disorganized Chinese leadership or lessened the internal solidarity of China's resistance. While large tracts of territory have undoubtedly been taken from her, hundreds of thousands of fighting men slaughtered and maimed, her capital and seaports nearly all captured and occupied, everything points to an intensified determination on the part of the Chinese people to fight to the bitter end.

Japan, becoming increasingly aware of this resistance and of the growing strain on her financial resources, has made overtures and peace offers only to have them immediately rejected. China has been "invited to pay the price of peace in a perpetual servitude to Japan"—the result is a continuance of war both day and night.—**World Dominion Information Service.**

WHO IS "BEHIND THE TIMES"?

For the first time, an aeroplane "alighted" recently at Akola, two and a half miles from our city of forty thousand people. Soon the road was full of excited crowds going to and fro past our Mission bungalow to see the **Viman!** Buses, private cars, bicycles, horse-carts, bullock-carts and "pedal extremities" in thousands, were all requisitioned by eager men, women and children to enable them to see this machine that could fly like a bird. We may smile at such curiosity about a "common thing," but the editor remembers that while he was on his first furlough, only twenty-seven years ago, Glenn H. Curtiss "flew" down the Hudson from Albany to New York, won a \$10,000 prize for this "record flight," and made the whole nation ecstatic. Big headlines crowded half the front page of newspapers and everybody was happy. So India is "just like we are," even if a few minutes (what is twenty-seven years in millions of centuries?) behind our "progressive" West. Our shame is that millions of India's people are still asking

who Jesus is—if indeed they have heard His Name.—**India Alliance.**

SHINTO WORSHIP AND THE CHRISTIAN CONSCIENCE

Following the strong action of the Southern Presbyterian Board of Foreign Missions in Korea, refusing attendance of their schools at the ceremonies of the State Shinto Shrines, the Japanese Government has now closed its schools and is making other provision for the students.

The Northern Presbyterian Mission has decided to close seven of its eight mission schools.

The general public are being pressed to attend the ceremonies at the State Shinto Shrines. Categorical orders have been issued mainly to schools. In one or two places, churches have received orders to do obeisance at the shrines, and many leading Christians have been arrested and imprisoned because they are known to hold views which make their participation in such ceremonies impossible.—**World Dominion Press Service.**

PERSECUTION CONTINUES IN RUSSIA

The evangelical priest Baumann, who was arrested in Saratov on 6th November, and who escaped from the concentration camp at Solovki, was recognized in Saratov and denounced to the O.G.P.U. by a communist who knew him. Baumann, who was seventy-seven years old, was shot by the Military Tribunal. The Court in Barnaul (Siberia) has sentenced to death four Baptists—the priest Galski and three peasants. They are accused of spying for foreign powers and wilful destruction.

A favorite method of closing places of worship is to burden them with a tax too high to be paid. A report from Moscow states that during 1937 the O.G.P.U. closed on account of unpaid taxes about 1,900 churches, synagogues and mosques. Of these, 1,100 were Russian Orthodox, 240 Roman Catholic, 61 Evangelical-Lutheran churches, 115 synagogues and 200 mosques. The remaining 184 were Baptist, Methodist and other prayer houses belonging to the sects.

Girdling The Globe With The Fellowship Circle

Miss Affie Smoots

of the class of 1909 will soon return for another furlough. Word came this week that all being well, she with Miss Fannie Schindler of Berne, Ind., will sail for the homeland from their mission field, The Belgian Congo, on June 30th. Since Miss Smoots lives in the State of Washington, many of her friends in the Mid-West have not seen her on recent furloughs. It is hoped that she will be able to attend the Missionary Convention this coming August which will be held on the Bible Institute grounds.

Tennessee—"Down in Dixie"

"We met three of our former students while on this recent trip. Two are busily engaged on Sundays in the service of the Lord. Miss Virginia White of the class of 1928, who during the week is teaching "the young ideas how to shoot" in the Memphis graded schools, has her Sundays full also. She has a Sunday School class at an Evangelical church, and in the afternoon she, with her father and mother, drive forty miles to Lambert, Tennessee, to conduct a Sunday School that is much needed. They are at present helping the people there to build a new church. Miss White has a class and her father is Superintendent. This strenuous trip will pay in souls and add to the already long list of faithful witnesses of the Lord Jesus.

"We mentioned Clyde Haller in the last issue of the Bible Vision; he is a member of the class of 1926.

"Miss Minnie Bowen is at home with her widowed mother and finds her days filled with this service of love. Miss Bowen is of the class of 1911."—MRS. J. E. RAMSEYER.

Three More Grandchildren of Our Alma Mater

Cora Wiswell Moore is the mother of Grace Annette, born March 9th. Mrs. Moore was a junior in 1935.

Rev. and Mrs. H. E. Wiswell have a second son since February 1st, named for Mrs. Wiswell's father, John Bartow. Rev. Mr. Wiswell is of the class of 1931.

A son was born to H. Dale Mitchell,

March 13th, named Harold Bontrager. Mr. Mitchell is of the class of 1930.

Ottawa, West Virginia

Mr. and Mrs. Earl Guth of 1936 are giving thanks to God for His faithfulness. Just recently a woman and her husband were saved from a sinful, degraded life and now their home is wonderfully changed. Recently, too, the Lord enabled them to buy a house-trailer for which they have prayed long. With it and their gospel tent they hope to enter camps in the needy coal-mining section.

Marguerite-Ogden Wagler of Class of 1928

is located with her husband and family of three children at Elizabethton, Tenn. They have been able to reach the hearts of the children, but the adults are cold and indifferent. Hearts have seemed to melt a little lately, and through the work of the Holy Spirit nine knelt at an altar of prayer, and with tears of repentance received Christ as Saviour. Others are under conviction. Pray that they too might be saved.

The Class of 1928

has the unique distinction of being the class to edit the first Light Tower. Following are the names of the staff: Editor-in-Chief, Virginia White; Associate Editor, Mildred Eicher Gerig; Associate Editor, Loyal Ringenberg; Alumni Editor, Phoebe Brennehan Ummel; Art Editor, Alice Kronmann; Business Manager, Bernard Martens; Faculty Advisor, S. A. Witmer.

Members of this class are variously occupied: pastors, missionaries, minister's wives, etc. One is a teacher in the Bible Institute. There are twenty-seven in the class and fifteen are actively engaged in the Lord's service. Three have gone on to be with the Lord. The remaining number are loyal to Christ so far as we know. The class motto was "Servants of Christ."

Misses Florence Cavender and Ruth Hawk of classes 1935 and 1936 respectively, closed their meeting at the Hollywood Missionary Church, just north of Fort Wayne. It was chiefly a seed-sowing time.

The Lord did a gracious work in the heart of one woman particularly. They are encouraged in the work and feel that they had an opportunity to prove God's faithfulness.

Clarence I. Birkey in Congo Belge

Kinkonzi via Boma,
Congo Belge

Dear Friends:

At this writing I am at Rai Ndunda, a church center for one section of the Kakongo district. This is the fourth visit I've made to this town. This time I am touring the entire Kakongo district, visiting some twenty villages in which we have resident workers. We also witness in villages as we walk from place to place. In these parts the population is sparse and we have only a handful of Christians. Nearly all the workers come from the established churches of the Mayanda Territory. In effect they are missionaries to neighboring tribes.

A seasoned old warrior who once was a village chief, a witch doctor and a polygamist with five wives, is traveling with me. His testimony has a clear ring and a special appeal to old men. The resident teacher in this town, while just a lad, led old Thomas to the Lord almost thirty years ago. He was young Joseph's first convert. You should have seen them when they met this afternoon. Thomas introduced himself as "Your first child!"

In Christ Jesus,

CLARENCE I. BIRKEY.

Feb. 16, 1938.

Open Doors in Malkapur

By OLEN G. SCHLATTER

We are grateful to the Lord for the health He has given during the year. Though the enemy's attack on Mrs. Schlatter immediately after Conference brought her to "the valley of the shadow," God, with an almost visible hand, stayed death itself. Not only so, but He restored her to strength in a remarkably short time.

Our hearts have rejoiced as we have watched the spiritual growth of the church this past year. We are blessed in having among this group two men who had formerly been evangelists. These are now elders in the church. They are a great help in caring for the spiritual welfare of this group. The pastor of a

neighbouring church visits Malkapur once a month, and the services during the rest of the month are for the most part cared for by the elders. We have seen them fearlessly discipline, where necessary, an erring one guiding him into the right way. Much prayer preceded the dealing with one who was not walking according to the light given him, and we were glad to note that the Scriptural method was used. There is need of a church building but our desire is to see this small group become more interested in the spread of the Gospel and grow both spiritually and numerically.—*The India Alliance*.

Clarence Furman in Accident

Mr. Clarence Furman, class of '30, suffered painful injuries in an automobile accident on February 17th. Mr. Furman was in a car that turned over in an attempt to avoid another car on the wrong side of the road. Mr. Furman suffered fractures of the collar-bone and several ribs. He was taken to a hospital at Paintsville, Ky.

Mr. and Mrs. Furman are engaged in work among mountaineers in Kentucky with the Southern Highland Evangel. They report: "During the past school term, July to February, we have reached seventeen rural schools regularly. We could not get to all by car, however. At one point we cross the river by boat and walk five miles reaching two communities having each a double-room school. There are many homes, but no Sunday Schools." The seed has been broadcast by teaching the Bible, distributing Bibles and Scripture portions.

School Board Meeting

The Institute Board just closed another annual meeting. We took notice of the number that are members of the Fellowship Circle. Five out of the nine have been students at the Institute. Rev. W. H. Lugibihl was here during the early years of the school. Rev. C. J. Gerig is a member of the class of '23. Rev. M. N. Amstutz, of the class of 1914. Rev. William Hygema, of the class of 1924. Rev. Harvey Mitchell, of the class of 1929.

The Institute is represented on the teaching staff by: Dean S. A. Witmer, class of 1922; Rev. B. F. Leightner, class

of 1913; Rev. L. R. Ringenberg, class of 1928; Rev. H. E. Wiswell, class of 1931.

Other workers are from the following classes: Rev. P. L. Eicher attended in 1905-'06; Miss Myrle Gaskill, class of 1923; Miss Melvena Basinger, 1930; Miss Martha Amstutz, 1930; Miss Edith Ehlke, 1937. Miss Prudence Gerber and Mr. Alfred Zahlout are now students as well as assistant teachers. Trustee C. C. Welty was a student in the Institute in 1905.

Six Months of Wandering in War-torn China

Excerpts of letter from Mr. and Mrs. C. A. Roberts.

Dear Friends:

When we sailed away from the shores of dear old U. S. A. last July, none of us had any idea that the war would ever reach the proportions of the present time. Our first shock was when we were in Honolulu, the papers blared forth "Shanghai in flames," and from there on, the ship had radio news daily, all across the Pacific, thereby keeping us informed. Time and space do not permit all the details of our five-hour stay near Shanghai, under fire. We were glad to leave the scenes and horrors of war.

Two days later we arrived in Hong Kong and much to our supreme delight there was our Daddy standing on the shore to welcome us. I don't believe we ever had a happier meeting. The next day after our arrival, Canton had its first air raid; then the following day witnessed the most severe typhoon Hong Kong has had in thirty-six years. The velocity of the wind couldn't be recorded by the instruments since it went beyond the limits. That we should proceed to Changsha by rail was our desire, but the tracks were flooded due to the storm and the train would not run for ten days. As it was imperative that Mr. Roberts return at once to Changsha, he went by plane. In the meantime we floated around, having experiences too numerous to mention. We tried an island place for a week, but flies and mosquitoes made it prohibitive; later we found a flat where we stayed for six weeks. Here I taught the children, cooked, mended, gave entire time to the four and on Sundays went to a little mission.

As the war seemed to shift to the north and east and we were pining for home and a reunion, we felt we would try to make Changsha; so on the 18th of November we started. The trip was uneventful. Having reached Changsha, where all had been quite for more than a month, we proceeded to unpack and carry on school for the little folks in the morning. The third day planes were coming and since there was no alarm, we all thought they were Chinese. I resumed unpacking, then suddenly heard four explosions as though they were on our front compound where the children were playing. I flew downstairs and met them running and screaming for me to "Run, Mother run." As we were fleeing to the dugout for shelter, two more Japanese planes flew low over our head and could easily have machine-gunned us. The planes spent nearly an hour flying around, seeing all they wanted to, while we breathlessly waited in the dugout, not knowing when they would drop another bomb. When the "all clear" signal was given, Mr. Roberts went around to ascertain the extent of the damage. He found that the railroad station had been bombed with little damage, though the hotel behind it was demolished. Several hundred were killed and their bodies lying all around.

We had a real Thanksgiving service that night which was the eve of the one you celebrated at home. Air raid alarms were sounding daily for a week, until we were quite unnerved. While the children were studying, they would stop and listen for the alarm. Christmas time came and went with little festivity, but peace and gratitude filled hearts for His safe keeping.

Women and children were advised to leave on a special international train which left Hankow December 30. Much against my will and very reluctantly, I left with children and my sister Bessie, who had come a few days before. It was a very sad parting for we had only been with our daddy a month since last April, when he left us to come to China. There were 300 foreigners altogether. It was an uneventful trip, for the Japanese had promised us a safe trip for a New Year's gift. We reached Hong Kong January

(Continued on page 17)

Bible Institute News

CONVERSIONS CROWN REES MEETINGS

March 6—More than one hundred and twenty conversions and other decisions were experienced during the recent evangelistic services sponsored jointly by the Bible Institute and the First Missionary Church of Fort Wayne. Dr. Paul Rees, "Prince of Preachers" and noted evangelist, gave twenty-one soul-stirring addresses. These included two radio messages over station WOWO, and seven chapel messages in the Institute chapel. Dr. Rees was the guest of the Bible Institute during the ten-day series. His life and ministry were a benediction to every one who heard or contacted him personally. Dr. Rees is booked to appear in Fort Wayne again in 1940.

AROUND THE FIRESIDE IN BETHANY HALL

Because it was so near to the birthday of that great missionary to Ireland, St. Patrick, a missionary program was chosen for our last Fireside Meeting. Different girls represented Africa, China, India, Japan, and South America. They told of the condition of the women in these countries where the message of Christ had not yet come.

After the need of the different fields was presented the girls were moved to help some one who was spending his life as a missionary. They are doing without some little things here and there so that they might, in a small way, have a part in bringing the Gospel to those who have it not.

One of the objects of the Fireside Meeting is to make the girls who stay in homes outside the school acquainted with the girls living in the dormitory.

HELEN LUCKS.

MISSION BAND CALENDAR

After the publication of this issue, only seven Mission Band services are left. Visiting alumni and friends are always welcome. Several very interesting speakers have been secured and others are expected for these remaining services.

Rev. Clayton Steiner of Peru, South America, will be the speaker on Friday

night, April 8. Mr. Steiner is supported by the Mission Band.

Rev. Theodore Ziemer, missionary to Siam and a son of Rev. L. H. Ziemer of Toledo, is scheduled for April 15.

Other missionaries expected for succeeding Mission Band services are: Rev. Clarence Jones, radio preacher from South America; the Rev. Paul D. Ford, missionary to the West Indies, and Rev. and Mrs. D. C. Rupp, missionaries for many years in West Africa—the parents of our Mission Band President, David Rupp.

SIDE LIGHTS

Day of Prayer—Prayer precedes revival. The students spent a half day in prayer before the recent revival. God honored this humbling and seeking by His gracious presence and many answers to prayer were reported.

Kentucky Evangelist—The Rev. C. B. Fuggett was the guest speaker for the chapel period March 21.

Pastor Geiger—Mr. Kenneth Geiger has accepted the pastorate of the M. B. C. Church in Chapel Hill, Michigan. He will assume his duties in April. Mr. Geiger is a member of the 1938 graduating class, and has also sung in the Gospel Crusaders' quartet.

Gospel Teams—B. I. teams ministered in Auburn, Angola and Butler, Ind., and at Willshire, O., on Sunday, March 20.

Standing Before God—This was the subject used by Superintendent Nelson of the Central District of the Christian and Missionary Alliance in an address to the Mission Band on March 18.

Old Age Infirmities—Due to the high cost of maintenance and the necessity of expensive repairs, the old Institute bus was sold. In its stead a '36 Plymouth sedan was purchased.

Ebony Concert—Some thirty white-gowned, highly talented, colored youngsters presented an extremely interesting concert at the First Missionary Church Sunday afternoon, March 20. Most of the selections were negro spirituals. Two soloists and several junior pianists were featured on the program. This junior

LIGHT TOWER

We would again like to remind you about the Light Tower. We know that you friends of the Institute family and you of the Alumni would not like to overlook the opportunity of securing a copy of the 1938 Light Tower.

This year the book will be larger than that of last year and will be filled with interesting things about the student life, historical information, and material that will inspire its readers to better Christian living. This issue is being sponsored by the Senior Class.

We are giving you a choice of covers enabling a greater number to buy this year. You may have the paper cover for \$1.00 and the leatherette for \$1.50. If you wish your copy mailed, please enclose 10c extra to cover the cost of mailing. Send all orders to:

RUTH GRANT
THE BIBLE INSTITUTE
Fort Wayne, Indiana

choir is under the direction of Mrs. Dixon and is from the Mt. Olive (colored) Baptist Church of Fort Wayne.

More Rope Needed—Miss Amstutz remarked to the laundry crew, "If we should get done washing early this afternoon, we will hang at four." And they did—that is the clothes did.

THE PARTITION SCHEME FOR PALESTINE

(Continued from page 9)

174,610 Jews and 10,101 others. An authoritative estimate of the population on 31st Mar., 1937, states the total as 1,316,142, of whom 805,173 were Moslems, 110,146 Christians, 389,390 Jews and 11,433 others. The majority of the Christians are Arabs. The nomadic population is not included in these last figures and it is generally agreed that these number at least 66,000 persons. The proportions of the different religious communities on 31st March, 1937, were, therefore:

Moslems	61.2 per cent.
Christians	8.4 per cent.
Jews	29.6 per cent.
Others	0.8 per cent.

GIRDLING THE GLOBE WITH THE FELLOWSHIP CIRCLE

(Continued from page 15)

1st, met by various consuls and friends. Bessie was taken to the Alliance Hostel, but we had to start our house hunting

again, a good way to begin the New Year. This time it was most discouraging as the place was full. By night fall I had not found a place to take my little brood. We were passing a barracks, where someone said they were taking in refugees. Upon inquiry, we found a very kind lady who said she could take us in over Sunday. We were among eleven others in a room, with only camp cots, but we were grateful for a place to stay. Then five days later I secured a two-room flat of a lady who was leaving for Shanghai.

While in Changsha, we had many wonderful opportunities with professors and leaders who had to flee from other parts of China. Mr. Roberts started meetings in an empty house near us where we had rare fellowship one with another. Then the new Governor, the one who led the Shanghai campaign, was invited to the home of the Finance Commissioner, who lived next to us. That night after a simple meal, the Gospel was given to him in true simplicity and the evening was spent in giving him, his wife and daughter, the Word of God. What rare opportunities we are having these days! Mr. Roberts still continues to have these meetings in our home. Then, too, he is starting work among the wounded soldiers. Surely the time is short and we must work while we can.

Thank you, dear friends, for your prayers and letters of cheer. We need

them now as we are trying to carry on with aching hearts for this war-torn country and these dear patient people. We trust things may be amicably settled soon and we may have an early return to our homes. In the meantime we trust all to Him who doeth all things well.

GRACE M. AND CHARLES A. ROBERTS,
Hunan Bible Institute, Changsha, Hunan
Temporary address: 214A Prince Edward
Road, Kowloon, Hong Kong.
February 15, 1938.

A LIFETIME LOST

At the close of a meeting in Estonia a man about sixty years old came to me and in tears broke into a bitter exclamation: "Oh, my wasted life, my wasted life! How can I atone for my wasted life?"

I could hardly get the entire story, but little by little as I questioned him I pieced together the reason for his unhappiness. When a boy of sixteen years he accepted Christ; at twenty the Lord called him definitely to His service, but he ignored the call. He became prosperous in business and soon was married. Once more when he was twenty-two, the Lord called him, and again he paid no attention.

"Do you not have a Sunday School class?" I asked.

"Yes," he replied, "but God wanted my whole life!"

"Have you not read your Bible?"

"Yes, but what about my forty wasted years?"

"Have you not given money to the Lord's work?"

"Yes, but oh, those forty wasted years!" And with tears running down his face he pleaded, "Tell young people wherever you go to give themselves early to the service of Christ. How can I atone for my forty wasted years?"

He walked with me to the railway station and the last thing I heard before the train pulled out was his cry about the forty wasted years:

"Now at sixty my best is gone, and how can I work for Him?"

—"Europe's Unevangelized Millions"

YOU CAN PRAY!

*If you can not preach a sermon
You can pray!
Anglo-Saxon, French or German,
You can pray!
Men of every tribe and nation
Are in need in all creation;
'Tis no time for self-inflation—
You can pray!*

*If you can not be a teacher,
You can pray!
You can stand behind your preacher
You can pray!
You can bear him up each hour
At the throne of grace and power;
You can keep from getting sour—
You can pray!*

*If you can not cross the ocean,
You can pray!
You can show your heart's devotion;
You can pray!
Multitudes for Christ are crying,
Myriads of hearts are sighing,
And the heathen world is dying—
You can pray!*

*If you can not die for Jesus,
You can pray!
From our sins His power frees us;
You can pray!
God designs that His salvation,
Good for men of every station,
Shall be preached to tribe and
nation—
You can pray!*

*If you can not give like others,
You can pray!
You can love your needy brothers:
You can pray!
Prayer can meet all situations,
Send the heralds to all nations
Keep them there, upon full rations—
Will you pray?*

GRACE

*(Given by author, Dr. Victor C. Kelford, in
chapel service, March 7, 1938.)*

"Mercy" overlooks the sin
And sets the guilty free!
A holy God condoning sin?
That could never be!
"Justice" calls for punishment,
And that is death for sin!
If JUSTICE is to be our lot,
Then none may dwell with Him.

The character of God's at stake,
As well as our salvation.
And mortal mind, no way could find
To bring a right relation.
Praise God, He MADE a way,
For all who come repenting;
His MERCY with His JUSTICE joined—
God graciously assenting.

The means He found, which none could find,
Save He who is Omniscient,
Is "Grace," which satisfies the law,
And mercy insufficient.
His righteousness He gave to me,
He took my guilt and shame;
Through matchless GRACE—and GRACE alone—
I bear my Father's name.

COMMENCEMENT

1938

Program of Commencement Week

BACCALAUREATE SERVICE.....	May 22, 8 P. M.
STUDENT RECITAL.....	May 23, 7:30 P. M.
SENIOR CLASS NIGHT.....	May 24, 7:30 P. M.
FELLOWSHIP CIRCLE BANQUET.....	May 25, 5:30 P. M.
ANNUAL CONCERT.....	May 25, 8:15 P. M.
GRADUATION EXERCISES.....	May 26, 10:30 A. M.

All services are scheduled Central Daylight Saving Time.

The services will be held in the First Missionary Church excepting the Fellowship Circle Banquet and the Senior Class Program.

Dr. Leslie Ray Marston Chosen Commencement Speaker

Dr. Leslie Ray Marston has accepted the invitation of the Senior class and the faculty to deliver the commencement address Thursday morning, May 26. Dr. Marston is at present Bishop of the Free Methodist Church. Formerly he was President of Greenville College. Before his affiliation with Greenville College, Dr. Marston specialized in the field of child psychology. He was the executive secretary of a national study of child development under President Hoover's administration, and edited the findings of seventy-five research scholars' workings in many American Universities. Dr. Marston is also the author of a book "From Chaos to Character" which is used as a textbook in various colleges. The senior class takes much pride in inviting their friends to hear Dr. Marston.

The Senior Class Roll

The Class of 1938 is made up of twenty-four members graduating from the various courses:

Theological Course

GEORGE AGIN
TILLMAN AMSTUTZ
RAMONA FELTS
KENNETH GEIGER
THEODORE HELZERMAN
SARAH McDOWELL
S. N. WALLACE

Academic-Theological

HAROLD ARMAN
HERMAN WAGNER

Christian Education

RUTH LUCKS

Missionary Course

JOSEPHINE DANFORTH
CLARA EICHER
HELEN LUCKS
EDNA PAPE
DAVID RUPP
MABLE SCHINDLER

Bible-Music Course

MRS. GEORGE AGIN
DOROTHY BALL
CARRIE CARPENTER
HARLAN EICHER
RUTH GRANT
MRS. KENNETH HYMAN
ELOISE ROGERS
CLARA SMITH